HOLINESS TEXT-BOOK

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DAILY HOLINESS TEXT-BOOK.

Scriptural Selections

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Comments

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THE

DAILY HOLINESS TEXT-BOOK.

JANUARY.

1. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.—Psalm 32: 2.

Holiness possible.

Guiltless and guileless. Imputed and imparted sinlessness.

2. Mark the perfect man!—Psalm 37: 37.

Would the Psalmist point us to a style of man that did not exist? Mark him not captiously, but to share his perfect love, his good society, his gracious helpfulness.

3. Blessed are the pure in heart.—Matt. 5: 8.

Then there are those who are pure in heart, and they are the only *fully* blessed ones.

4. We speak wisdom among them that are perfect. —1 Corinthians 2: 6.

The "we" mentioned here must have been talking in a kind of a holiness-meeting. Such meetings are good places to "speak wisdom" and to listen to it.

5. I stir up your pure minds by way of remembrance.—2 Peter 3: 1.

Some say get purity and all else will come right; but even pure minds need their memories and other mental faculties stirred, enlightened, guided, educated.

6. In him verily is the love of God perfected.—1 John 2: 5.

This is Bible perfection. It is practical. This man proves his Christian perfection by keeping God's Word. There can be no perfection without Scriptural obedience.

7. Every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3: 3.

Every regenerate person (without exception) who has the true gospel hope seeks Christ-like purity. If he does not, he shows that he never was truly regenerate, or that he has lost that experience.

8. Truly God is good to * * * * such as are of clean heart.—Psalm 73: 1.

We will find this out fully to our satisfaction when we get to heaven (if it is sometimes a little hard to believe while we are on earth), that "all things work together for good to them that love God."

9. Herein is our love made perfect: * * * * * as he is, so are we in this world.—1 John 4: 17.

What a beautiful picture of entire sanctification—perfect love and complete Christ-likeness in this world! Complete Christ-likeness proves our perfect love.

10. They who are sanctified.—Hebrews 2: 11.

St. Paul does not argue, but simply takes it for granted and clearly asserts that some are sanctified.

11. They shall call them, The Holy People.—Isaiah 62: 12.

God not only calls them so. He extorts that confession from others. Why should we then be ashamed to be so designated? Wesley and his friends were nicknamed "The Holy Club." "The Holy People" is a designation of highest honor.

12. Ye may be perfect and entire, wanting nothing. —James 1 : 4.

There is, then, a possibility of our being so fully saved that we may be—perfect—entire—wanting nothing. "May be"—what a privilege! What an assurance!

Freedom from sin possible.

13. I said, I will take heed to my ways that I sin not with my tongue.—Psalm 39 : 1.

Conversation and conduct, lip and life, "tongue" and "ways" are always closely associated. One tempts the other or shields the other. We will surely sin in both unless we "take heed" to both. But the psalmist evidently thought it was possible to be saved from sin in "ways" and "tongue." Therefore, guard the life and the lip.

14. Herein do I exercise myself to have always a conscience void of offence toward God and toward men.—Acts 24 : 16.

Would St. Paul have exercised himself to have what he never could get? Yet a conscience void of offence toward God and men is the very essence of entire sanctification. It is never attained by easy-going laziness, but by vigorous physical, mental, moral and spiritual exercise. It is the most wholesome exercise we can take for ourselves and—for others.

15. What shall we say then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin live any longer therein? Romans 6: 1, 2.

A question is the strongest kind of an affirmation. St. Paul affirms that God forbids our abuse of his grace to continue in sin. Grace is intended to save us from all sin. Then, by that question "How?" he as positively and emphatically affirms that it is absolutely impossible that those who are dead to sin should live any longer therein. There can be no stronger word than "dead."

16. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—Romans 6: 6.

Note those strongest possible words "crucified" and "destroyed." A dead man cannot serve. The crucified "Old Man" cannot serve sin. This is not merely our "theory." St. Paul says we *know* it. It is both theory and experience, and practice.

17. Being made free from sin and become servants to God, ye have your fruit unto holiness.—Romans 6: 22.

Here is another strongest possible expression: "Free from sin." In the fullest sense only those who are "free from sin" bear the richest, ripest, mellowest "fruit unto holiness."

18. Stand in awe and sin not.—Psalm 4: 4.

An awful sense of God's omnipresence, omniscience, omnipotence, majesty, holiness and justice, coupled with an awful sense of "the exceeding sinfulness of sin," and of its terrific penalties (sometimes in this life, but surely in the next) ought to be enough to bring us to a stand in a life of sin.

19. He that committeth sin is of the devil. * * * * For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God.—1 John 3: 8, 9.

The late Bishop Hedding defined sinning as "a *wilful* violation of a *known* law of God." Every true child of God is saved from all *known* and *wilful* violations of God's law. If he is not so saved from committing sin he is a child of the devil. But Christ was manifested to destroy the devil's works. Without exception—"whosoever is born of God doth not commit sin."

20. He shall save his people from their sins.—Matthew 1: 21.

Christ was called "Jesus" because he is our Saviour from sin. Surely he cannot fail in accomplishing the one only work of his incarnation, which is to "save his people from their sins."

21. The Lord said unto Satan, Hast thou considered my servant Job * * * a perfect man?—Job 2: 3.

"Show us a perfect man!" Consider Job. God pronounced him "perfect." Will you contradict God? Better "mark the perfect man" for your association and imitation, pleasure and profit.

22. Thou hast a few names even in Sardis which have not defiled their garments; they shall walk with me in white; for they are worthy.—Revelation 3: 4.

In the most unlikely and adverse places God points out worthy and undefiled souls who shall walk with him in white. If they remained undefiled in Sardis, is it not possible for you to abide so in the place where you live?

23. Zacharias * * * * and Elizabeth * * * * were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—Luke 1: 5, 6.

Behold this husband and wife righteous before God! What must have been the joys of such a union with God and with one another! What an edifying spectacle of family religion! What shining examples of religious and ecclesiastical fidelity!

24. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe.—1 Thessalonians 2: 10.

It must have taken a brave conscience, void of offence toward God and man, that could challenge the scrutiny of God and his Church to its holy, just and blameless behaviour. There was no self-conceit in this challenge, but a self-knowledge that feared no exposure.

25. The God and Father of our Lord Jesus Christ * * * * hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.—Ephesians 1: 3, 4.

We most cordially accept the doctrine of the divine foreknowledge and choice and foreordination and election that we should be holy and blameless before God in love. We avail ourselves of it. This doctrine and destiny, experience and life, are most wholesome and very full of comfort.

26. Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. —Mark 6: 20.

Very influential, yet very bad men, sometimes fear, observe, gladly hear, and even obey in many things, a fearless preacher whom they know to be just and holy. His ministry may not always be popular with such men, but it will be powerful and profitable and preventive.

27. Thine iniquity is taken away and thy sin is purged * * * * I heard the voice of the Lord, saying, Whom shall I send? * * * * Then said I, Here am I! Send me.—Isaiah 6: 7, 8.

The very impressive context shows that unclean character, conversation, conduct and associations appear startlingly in their own convicting and woful light when our eyes see "The King, the Lord of Hosts." But a live coal from off God's altar cleanses all iniquity and sin away. Then, and not till then, is the cleansed person ready as he should be for God's call to work for the salvation of others.

28. Them that call on the Lord out of a pure heart.—2 Timothy 2: 22.

Then there are some who have pure hearts. What a prayer must that be that comes from a pure heart! It must surely be what is meant by "praying in the Holy Ghost." It must be availing ourselves of the intercessions of the Holy Ghost (Romans 8: 26). It must be praying with all prayer and supplication in the Spirit (Ephesians 6: 18). A pure heart gets beyond merely thinking its prayers. "The dumb devil" is cast out. If it never called (aloud) on the Lord before, it does when it becomes pure.

29. Ye are sanctified.—1 Corinthians 6: 11.

The context shows that with the very same positiveness St. Paul asserts their justification and their sanctification; yet some cannot imitate him in this; they are very positive that they are justified, but not so positive that they are sanctified. Better be equally sure of both!

30. Noah was * * * perfect in his generations, and walked with God.—Genesis 6: 9.

Only such perfect characters as Noah can maintain the very closest walk with God; but it matters not what your name is, you can enjoy Noah's religious perfection and walk as he did with God.

31. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans 8: 2.

In this verse, "Spirit" stands over against "sin," and "life" stands over against "death." Not at random, but by the force of law, the Spirit of life frees us from the contrary operation of the law of sin and death. It is the suspense of a lower law by a higher one. It is the annihilation of an inferior by a superior force. It is the living personal Holy Ghost, by the perfect law of liberty, completely counteracting the law of sin and death.

FEBRUARY.

1. Asa's heart was perfect with the Lord all his days.—1 Kings 15: 14.

Although there were some reforms that Asa might have inaugurated, but did not; and although there may have been some glaring faults in his management of his kingdom; yet the Bible asserts that his *heart* was perfect with the Lord all his days. So also, in spite of our ignorance and infirmities and other natural or circumstantial disabilities, it is possible for us to have a heart like Asa perfect with God all our days.

2. Thou art a holy people unto the Lord thy God. —Deuteronomy 7: 6.

A careful perusal of the chapter in which this verse may be found will show how utterly separated God's holy people were required to keep from those who surrounded them, lest they should be contaminated by improper associations.

3. The world is crucified unto me and I unto the world.—Galatians 6: 14.

What an utter unworldliness is suggested by words like these! Dead to the world! If we have the courage of our convictions, this crucifixion may be ours.

4. God, whom I serve * * * * with pure conscience.—2 Timothy 1: 3.

Not a *sore* conscience, which, like a sore finger, may not be a guide, but a torment; not a *careless* conscience which may never serve us any good purpose; not a merely *natural* conscience which may never concern itself about serving God; not an *awakened* conscience which may drive us eventually to pardon and purity; but a conscience already purified throughout all its motives.

5. Enoch walked with God; and he was not; for God took him.—Genesis 5: 24. By faith Enoch was translated that he should not see death * * * * before his translation he had this testimony that he pleased God.—Hebrews 11: 5.

We may not share in Enoch's translation; but his walk with God and the testimony that he pleased God are possible to each one of us.

6. Ye were sealed.—Ephesians 1: 13. I am now ready to be offered.—2 Timothy 4: 6.

These experiences show a very satisfactory and complete personal piety; but they are possible to others; and should not be as uncommon as they have been and still are; but we feel quite sure they will not be when "we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

7. He that calleth you.—1 Thessalonians 5: 24.

Call to Holiness.

Who calleth? God. Calleth you to what? To entire sanctification and to lifelong blameless preservation of your whole spirit and soul and body (see verse 23).

8. God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth (rejecteth—margin), despiseth not man, but God.—1 Thess. 4: 7, 8.

Irreligion calls us to uncleanness; false religions with their unclean gods call us to uncleanness; but our pure religion calls us away from all uncleanness to all holiness. God's nature, character, word, administration—all call us to holiness. Christ's example and teachings call us to holiness.

9. Called to be saints.—Rom. 1: 7, and 1 Cor. 1: 2.

Saintliness is our high calling's glorious hope. God's call to sanctity is clear, unmistakable, emphatic, winning and imperative.

10. Whereunto he called you by our gospel.—2 Thessalonians 2: 14.

Reference to verse 13 shows that God hath from the beginning chosen and called us to salvation through sanctification of the Spirit. So that the very essence of the gospel is our call to heart-purity—to full salvation—to entire sanctification—to the fulness of the Spirit. Have you heeded the call? If not, will you now?

11. Who hath saved us and called us with a holy calling.—2 Timothy 1 : 9.

The holy calling comes to those who have already been saved in pardon, in conversion, in regeneration. God is now calling all such to holiness.

12. The God of all grace who hath called us unto his eternal glory, * * * * after that ye have suffered awhile make you perfect, stablish, strengthen, settle you.—1 Peter 5 : 10.

This calling is not to holiness at conversion—it is after you have suffered awhile—nor is it a call to be made perfect in heaven—for after God has made you perfect, St. Peter prays that he may stablish, strengthen, settle you; so this is a call to holiness somewhere between your conversion and your crowning in glory. Shall it be now?

13. As he which hath called you is holy, so be ye holy in all manner of conversation.—1 Peter 1 : 15.

Our calling binds us to behavior such as becometh holiness—not only becoming our own holiness, but becoming God's holiness. It is to be a godly holiness—a holiness that is God-like. It is to be a holy conversation that is like God's holy conversation. "Conversation" here means "conduct;" but the lip is part of our life; so we are called to be holy in lip and in life like God.

14. That ye may know what is the hope of his calling.—Ephesians 1 : 18.

One hope of this calling is the riches of the glory of his inheritance in the saints (same verse).

15. We pray always for you, that our God would count you worthy of this calling.—2 Thessalonians 1 : 11.

Three things are included in this calling, as set forth in this verse and the one that follows: (1) the fulfilment of all the good pleasure of his goodness, (2) the fulfilment of the work of faith with power, (3) the glorification of Christ's name in us. If the accomplishment of these three things is not entire sanctification—what is? Therefore to be counted worthy of this calling is to be counted worthy of entire sanctification.

16. What God hath cleansed, that call not thou common.—Acts 10: 15 and 11 : 9.

No one likes his work discounted—especially if it is a work that he considers extremely desirable and important. For that very reason, God seriously objects to having what he has cleansed counted and called common. If you discount the work of cleansing in any human heart and life, you incur the fearful responsibility of discounting a work of entire sanctification that God may

have actually wrought. Yet how many criticise all too freely on those who claim that God has cleansed them!

Holiness Commanded.

17. I am the Almighty God: walk before me and be thou perfect.—Genesis 17: 1.

Be glad, ye old folks! A ninety-nine year old "holiness-man!" No matter how old, if the Almighty God sanctifies and helps!

18. Thou shalt be perfect with the Lord thy God. —Deuteronomy 18: 13.

Whether perfect with man or not. God sees perfection in motive, where man sees defect in speech and life. Man suspects imperfection where it is not moral nor religious nor spiritual but only natural infirmity which shall be done away in the resurrection.

19. Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5: 48.

"Therefore" refers us to the preceding context, which shows that this does not mean absolute perfection or perfection in natural divine attributes, but perfection in love, in good nature, in good tempers, in universal sympathy for all sorts and conditions of men.

20. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Corinthians 13: 11.

Perfection brings all the rest in its train—comfort, unity, peaceable living and the presence of the God of love and peace.

21. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James 1: 4.

How complete the perfect work of patience—"that ye may be perfect, entire, wanting nothing." These last three expressions are a trinity of complete descriptive words.

22. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; this is the first commandment.—Mark 12: 30.

The first of all is love. God is love. Religion is love. Entire sanctification is perfect love. It is loving with all thy heart, soul, mind, strength. It is love unifying the whole human being. Perfect love to God is the very essence of the first commandment, without which there can be no second; for unless there is perfect love to God there cannot be perfect love to man.

23. What doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?—Deuteronomy 10: 12.

Throw the emphasis on "all," but also on "thy." Not somebody else's heart. Every man can love all he can—even if he cannot love as much as somebody else. God will be satisfied with nothing less than our "all" —all our fear, reverence, love, service and steady walk in his ways. He cannot require impossibilities; therefore we can, ought, must, will and do fulfil all his requirements with our "all."

24. The end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned.—1 Timothy 1: 5.

This is the divine order: (1) a good conscience, (2) faith unfeigned, (3) a pure heart, (4) the charity of the thirteenth chapter of First Corinthians—the perfect love that perfectly fulfils the law.

25. On that day shall the priest make an atonement for you to cleanse you that ye may be clean from all your sins before the Lord.—Leviticus 16: 30.

Cleansing from all sin is always the effect of atonement—never the result of the works of the law, the works of the flesh, growth, gradualism or anything else except atonement.

26. Wash ye; make you clean; put away the evil of your doings from before mine eyes; cease to do evil.—Isaiah 1: 16.

A heart washed clean always precedes, prepares for and gives gracious ability to put away evil deeds and to cease to do evil.

27. Solomon, my son, know thou the God of thy father and serve him with a perfect heart and a willing mind.—1 Chronicles 28: 9.

Exhortations to Holiness.

A willing mind precedes a perfect heart. Perfection lies much in the attitude of the will. Note two reasons in this passage for serving God with a willing mind and a perfect heart: (1) Filial respect, (2) God searches all hearts and understands the imaginations of all thoughts.

28. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.—Romans 12: 1.

Entire consecration sweeps the whole man into a lively, self-sacrificing, reasonable, holy, acceptable service to God. It is based on God's mercies. Every minister should beseech his people to make this entire consecration.

[Leap Year.]

29. Having therefore these promises, dearly-beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. —2 Corinthians 7: 1.

Filthiness of body is bad enough—but what a humiliating descent is filthiness of the spirit! Who would not groan for salvation therefrom? Full salvation has two hemispheres: (1) complete cleansing, (2) perfecting holiness. It is grounded on God's promises. It is offered to the truly regenerate,—"dearly beloved." We do our part in this great work by cleansing ourselves. Then God does his part.

MARCH.

1. Do all things without murmurings and disputings that ye may be blameless and harmless.—Philippians 2: 14, 15.

Disputings and murmurings (either against God or man) will do harm to holiness and bring blame upon ourselves and upon the cause. Gratitude and peace conquer where complaining and fighting fail.

2. Above all these things put on charity which is the bond of perfectness.—Colossians 3: 14.

Put "all these things" in your bundle of real religion and then tie them all up with a cord of love drawn around them.

3. Leaving the principles of the doctrine of Christ let us go on unto perfection.—Hebrews 6: 1.

How often will a sane man lay the foundation of his building and then allow it to fall down or be torn down or remain level with the ground before he completes the superstructure and puts on the capstone of perfection? Of what use the studies that end with the alphabet or with first principles?

4. Seeing ye have purified your souls * * * * unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Peter 1: 22.

What a pity that our heart-purity should fail of its designed effect in perfecting in us unfeigned and fervent brotherly love! See to it that it does not!

5. Be diligent that ye may be found of him in peace, without spot and blameless.—2 Peter 3: 14.

So that we may be ready to inhabit the new heavens and new earth wherein dwelleth righteousness.

6. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.—James 4: 8.

The Scriptures imperatively demand from sinners the cleansing of their hands, the pardon and removal of all past sins of a lifetime; from double-minded believers the demand for heart purity is equally imperative.

7. Let us draw near in * * * * full assurance of faith * * * * Let us hold fast the profession of our faith without wavering.—Heb. 10: 22, 23.

We can do this because Christ is our high-priest, because we have true hearts, sprinkled consciences, clean bodies, and a faithful Promiser (vs. 21–23).

8. Let patience have her perfect work.—James 1: 4.

Patience is perfection. Nowhere is perfect love more triumphantly shown than in patience. The perfect work of patience is the every-day common-place endurance of what cannot be cured—no matter how trying to body, mind or heart.

Holiness Promised.

9. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD.—Zechariah 14: 20.

When the common, every-day utensils of life are thus inscribed, surely "in that day" HOLINESS UNTO THE LORD shall be inscribed on human hearts and minds and bodies. In the 21st verse it says that "every (seething) pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

10. I will cleanse them from all their iniquity whereby they have sinned against me.—Jeremiah 33: 8.

Inward iniquity, inbred sin, indwelling corruption, the carnal mind, natural depravity—all meaning the same thing—is the root of all inward and outward sins. Our inward and outward sins are pardoned. Our iniquity is cleansed away by a divine act.

11. Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.—Ezekiel 36: 25.

Idolatry—no matter who or what we idolize—is at the very root of all filthiness; for it is spiritual adultery and heart wandering from God. Nothing but divine cleansing can wholly remove it.

12. Who also will do it.—1 Thessalonians 5: 24.

The "it" that St. Paul promises our faithful God will do, is to sanctify us wholly and to preserve us blameless through our whole lifetime. The triune God will thus sanctify wholly and blamelessly preserve our triune nature—spirit and soul and body.

13. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—Matt. 5: 6.

Hungry and thirsty souls shall never starve nor famish. "God satisfies the hungry soul with goodness."

14. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isaiah 1: 18.

White as snow and wool are the very strongest metaphors to show how completely the scarlet, red and crimson sinfulness of our nature is cleansed away. The hardest colors to wash out are blanched to whiteness.

15. I will turn my hand upon thee and purely purge away thy dross and take away all thy tin.—Isaiah 1: 25.

The Divine hand—not anything we can do—purifies us from sin. How strong are those words, "Dross"—"tin"—"all"—"take away"—"purge!"

16. He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Malachi 3: 3.

Works do not precede purity. Purity prepares for all fully acceptable work. The ministers are refined so that they may offer to God in righteousness.

17. Many shall be purified and made white and tried.—Daniel 12: 10.

Those who are deeply taught of God see present and future and eternal reasons why those who are purified should pass through so many, so unusual, so severe, so seemingly needless trials.

18. The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.—Deuteronomy 30: 6.

It is a matter of congratulation that perfect love and a long life of holiness may be matters of heredity as well as other things of less value. Virtues as well as vices may be transmitted in a family. "Else were your children unclean, but now are they holy."

Motives to Holiness.

19. Herein is our love made perfect that we may have boldness in the day of judgment.—1 John 4: 17.

Perfect love alone fulfils the law. How can we feel safe without it, in view of the final judgment?

20. Every man that hath this hope in him purifies himself even as he (Christ) is pure.—1 John 3: 3.

Christ-like purity is the legitimate outcome of real regeneration and the only ground of eternal hope.

21. Seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless.—2 Peter 3: 14.

The dissolution of all things—the coming of the day of God—the new heavens—the new earth wherein dwelleth righteousness—are strong motives to all holy conversation and godliness.

22. Follow * * * * holiness without which no man shall see the Lord.—Hebrews 12: 14.

"THE SANCTIFICATION" (R. V.) that is well followed up is the only kind that will see the Lord.

23. Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land.—Numbers 32: 7, 8.

Our own neglect to enter into The Canaan of Perfect Love discourages others.

24. He did that which was right in the sight of the Lord, but not with a perfect heart.—2 Chronicles 25: 2.

The sad effects of this king's effort to do right, but not with a perfect heart, may be read in the context.

25. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. —1 Thessalonians 4: 8.

We cannot more fearfully and dangerously show our contempt for the Father and for the Holy Ghost than in despising God's call to holiness.

26. Cleanse first that which is within the cup and platter that the outside of them may be clean also.—Matthew 23: 26.

Inward cleansing must precede the outward. The outward will surely follow the inward.

27. Ye shall inherit * * * * a land that floweth with milk and honey.—Leviticus 20: 24.

Observe how God uses his choicest descriptions of The Canaan of Perfect Love to make us anxious to get into it—"milk"—"honey"—"floweth."

28. Let us go up at once and possess it; for we are well able to overcome it.—Numbers 13: 30.

Ability to take immediate possession of The Holy Land ought to stir all the holy ambition in our souls.

29. Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience.—Hebrews 10: 22.

What a crowding together of cogent motives is in this verse and its context!—"boldness (liberty) to enter into the holiest" of personal religious experience—"the blood of Jesus"—"a new, living, consecrated way"—"a high priest"—"a true heart"—"full assurance of faith"—clean consciences and hearts and bodies—regeneration and entire sanctification—inward and outward purity.

30. A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year.—Deuteronomy 11: 12.

What a climax is this verse to what precedes it back to the eighth verse! Indeed

this whole chapter is worthy of profound and prayerful study. Many talk of what they must give up—but do not think of what God is going to give to them!

31. Sanctify yourselves therefore and be ye holy; for I am the Lord your God.—Leviticus 20: 7.

In connection with this verse read Leviticus 20: 26, Leviticus 11: 44, and 1 Peter 1: 15, 16. Because our God is holy, and because we should be his, therefore are we to sanctify ourselves, to be "severed" from the world, and to be holy in all manner of conversation. Let special emphasis be upon the words, "All manner."

APRIL.

1. That thou mayest be a holy people unto the Lord thy God.—Deuteronomy 26: 19.

Take your Bibles and commence at the sixteenth verse. God's commands are upon us to be obeyed with our whole souls. We avouch God. God avouches us. If we are as faithful to our covenant as God will surely be to his, what national, ecclesiastical and personal praise and name and honor will be ours!

2. Ye shall be unto me a kingdom of priests and a holy nation.—Exodus 19 : 6.

God has defeated your enemies, borne you on eagle's wings, brought you to himself, and all the earth is his. Obey him, keep his covenant, and he will make you his peculiar treasure above all others, a kingdom of priests, a holy nation.

3. Be sure your sin will find you out.—Numbers 32 : 23.

By referring to verses 6–22 it will be seen that the sin that kindles God's anger and that will surely find you out is the sin of discouraging people from entering The Holy Land.

4. Thou desirest truth in the inward parts.—Psalm 51 : 6.

Our best interest for time and eternity hinges on our hearty desire in perfect union with the divine desire for perfect inward truthfulness.

5. This is the will of God even your sanctification. —1 Thessalonians 4 : 3.

If God wills the sanctification of our bodies, how much more our souls! If his will is that we be saved from the lowest and grossest sins, how much more from all sin? So Paul

says we are sanctified by God's will (Hebrews 10: 10). How promptly Christ responded: "I will! Be thou clean!" (Matthew 8: 3). St. Paul assures us that God will sanctify us (1 Thessalonians 5: 24).

6. He brought us out from thence that he might bring us in.—Deuteronomy 6: 23.

God brought us out of the Egypt of sin and bondage for the express purpose of bringing us into The Canaan of Perfect Love. We are converted that we may be sanctified wholly. Shall we quit Goshen only to starve in The Wilderness?

7. For ye are not as yet come to the rest and the inheritance which the Lord your God giveth you, but when ye go over Jordan.—Deuteronomy 12: 9, 10.

"Rest" and "the inheritance" ought to prove strong motives to our crossing Jordan into The Holy Land. "Not as yet!" How long have we been restlessly hovering on the borders of our spiritual inheritance! If this were an earthly rest and inheritance, would it be said of us—"Not as yet?" Would we not have had both long ago?

8. I speak not with your children which have not known and which have not seen.—Deuteronomy 11: 2.

This whole chapter ought to be profitable and suggestive to us who have known and

have seen God's chastisements, greatness, mighty hand, stretched out arm, miracles and acts. Our whole lives have been miracles of providence and protection. The recollection of these things in our Canaan of Perfect Love ought to be a life-long lesson to us. Read the whole chapter.

9. What man is there that is fearful and faint-hearted? Let him go and return to his house, lest his brethren's heart faint (melt) as well as his heart. —Deuteronomy 20: 8.

One strong reason why we should go right on and into the Canaan of Perfect Love is the thought that our cowardice will surely discourage others.

10. Wash me and I shall be whiter than snow.—Psalm 51: 7.

Prayers for Holiness.

"Whiter than snow" is not an exaggerated request. The cleanest snow still holds impurities. The human heart can be washed from all impurity. Compare verse 2 in this same psalm.

11. Thy will be done in earth as it is in heaven.—Matthew 6: 10.

The heart that can truly offer this prayer is prepared to prove what is that * * * perfect will of God. It is on the very verge of perfect faith and perfect love.

12. Lead us not into temptation, but deliver us from evil.—Matthew 6: 13.

If we are not led into temptation, but delivered from evil, where does sin come in? He whose is the kingdom and power can do even this much for us—save us from temptation, evil and sin. His is the glory forever. Amen.

13. Sanctify them through thy truth.—John 17: 17.

What sanctifying power there is in simple Bible truth! It is the foundation of Bible holiness. It dispels error, develops faith, points to the atoning Christ and to the purifying and empowering Holy Ghost.

14. Always laboring fervently for you in prayers that ye may stand perfect and complete in all the will of God.—Colossians 4: 12.

"Complete" in the original means "fully assured." What marvels of entire sanctification would transpire if every minister was "always"—"laboring"—"fervently"—"in prayers"—that his people might be in God's will—perfect in God's will—fully assured that they are perfect in God's will—standing perfect and fully assured in all God's will!

15. The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thessalonians 5: 23.

God gave us "peace" in conversion. Here Paul prays the God who gave us the peace of conversion to sanctify wholly and grant life-long blameless preservation to our triune human nature—spirit and soul and body. One cannot be sanctified wholly without the other. Brain, heart and body must together be sanctified wholly; because one reacts on the other.

16. For this cause I bow my knees * * * * that ye might be filled with all the fulness of God.—Ephesians 3: 14 and 19.

This wonderful prayer, comprehending so much, climaxes in asking that these Thessalonians (and why not therefore we?) might be *filled* with *all* the *fulness* of God. Surely that is a prayer for holiness of the lowest and highest kind.

17. Pray I * * * * that they may be made perfect in one.—John 17: 20 and 23.

What an amazing perfection is here prayed for by Christ!—a union similar to that between the Father and the Son—an indwelling in the Father and the Son similar to the mutual indwelling of the Father and the Son.

18. The God of all grace * * * * make you perfect—stablish, strengthen, settle you.—1 Peter 5: 10.

This perfection does not hurry us off to heaven as though we were too good to stay any longer in this world. It is not entire sanctification by death or at death. After we are thus perfected we are to stay in this life long enough to be stablished, strengthened, settled.

19. Night and day praying exceedingly that we might * * * * perfect that which is lacking in your faith * * * * to the end he may stablish your hearts unblamable in holiness before God.—1 Thessalonians 3: 10 and 13.

It ought to keep a preacher busy day and night offering a prayer for the perfecting of his people's faith, and for their stablishment in blameless heart-holiness before God.

20. Now the God of peace * * * * make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.—Hebrews 13: 20, 21.

The God who gave us "peace" in conversion is here asked—not only to make us personally perfect—but to make us perfect in every good work that is pleasing in his sight—to make us personally and practically perfect.

21. We pray always for you that our God would * * * * fulfil all the good pleasure of his goodness and the work of faith with power.—2 Thessalonians 1: 11.

Note those two significant sentences—"all the good pleasure of his goodness"—"the work of faith with power." Such a work once fulfilled in us would be a complete one indeed!

22. Create in me a clean heart, O God!—Psalm 51: 10.

A clean heart is a divine creation, not a human development. He who created the world can alone create a clean heart. Why not stop trying to create a clean heart within you, and come to God who alone can do it for you? Come now!

Discouragements in seeking Holiness.

23. The land, through which we have gone to search it, is a land that eateth up all the inhabitants thereof; and all the people we saw in it are men of great stature; and there we saw the giants; * * * * and we were in our own sight as grasshoppers, and so we were in their sight.—Numbers 13: 32, 33.

What are giants and walled cities to God? Go on in! People who have once been in the Canaan of Perfect Love and who come back with discouraging accounts of it, do more harm than anybody else. But, if you

will read narrowly, you will not be so much scared when you find that these spies contradict themselves; for how did the inhabitants of the Holy Land become such giants if the land ate them up?

24. Ye have not passed this way heretofore.—Joshua 3: 4.

A difficult and dangerous and untrodden path is always dreaded most. But thousands have passed this way. Where they have gone, you can go. And the ark and the priests have gone on before (v. 3). And God will do wonders among you (v. 5).

25. Who * * * * bend their bows to shoot their arrows, even bitter words * * * * in secret at the perfect.—Psalm 64: 3, 4.

Some can face cannons and open enemies; but bitter words shot at them in secret injure their souls and wound their hearts and dishearten them by their very intangibility. Some dread scorn and the sneer worse than the sword and the arrow. Worse than all, these "bitter words" are secretly shot at the excellencies of character and reputation—at perfection of doctrines, experience, testimony and behavior. But God knows it all. He is a shield. Fear not!

26. I am the Lord which sanctify you. —Leviticus 20 : 8.

God our Sanctifier.

God alone can sanctify a human soul. No man can purify his own heart. Sanctification has full liberty, but is never lawless. The rest of this verse shows that God sanctifies us that we may observe his law.

27. The Lord will perfect that which concerneth me.—Psalm 138 : 8.

Yet some insist that we are justified and sanctified, not by faith, but "by the works of the law" and "made perfect by the flesh." This flatly contradicts St. Paul (Galatians 2 : 16 and 3 : 1–5). God's perfect will shall be wrought out in all that concerns me.

28. Now the God of peace * * * * make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.—Hebrews 13 : 20, 21.

The God who gives "peace" in conversion, gives also "perfection" in entire sanctification. This perfection is personal and practical. It is personal perfection and perfection in all work that is well-pleasing to God. He personally perfects us that we may perfectly perform every good work to do his will. Briefly it is personal perfection—perfection in his will—perfection in his work.

29. Sanctified by God the Father.—Jude 1 : 1.

A true father looks well to the purity of his child. If a child has departed from purity he cannot rest until he is fully restored thereto. Our heavenly Father seeks our sanctity.

30. He is faithful and just * * * * to cleanse us from all unrighteousness.—1 John 1 : 9.

True, he is *merciful* in cleansing our souls; but he is *also* just. Christ has fulfilled the condition of making ample atonement for all sin. We fulfil the conditions by confession and forsaking sin. God has bound himself on these conditions to cleanse us. It is not now only an act of mercy, but also an act of justice for him to do so.

MAY.

Christ our Sanctifier.

1. Our Saviour * * * * gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.—Titus 2 : 13, 14.

Saints may have peculiarities of dress, manners and speech, but their main peculiarity is redemption from all iniquity and Christlike purity and zeal for good works. What a pity to be peculiar in almost everything but for sinlessness, sanctity, zeal and success in all kinds of good works!

2. In the body of his flesh through death to present you holy and unblamable and unreprovable in his sight.—Colossians 1 : 22.

What a marvelous salvation is wrought out for us by the atonement of Christ, providing for us both pardon and purity!

3. Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness.—1 Peter 2 : 24.

Our death to sin—our righteous living—are not merely the imitation of Christ's example and martyrdom, but are the result of his bearing our sins in his own body on the tree.

4. Christ * * * * of God, is made unto us wisdom and righteousness and sanctification and redemption.—1 Corinthians 1 : 30.

Many would like to claim wisdom and righteousness and final redemption from Christ if they could have these three without the sanctification; but we must take all or none.

5. Jesus * * * that he might sanctify the people with his own blood, suffered without the gate.—Hebrews 13 : 12.

Not Christ's triumphal entrance into the earthly Jerusalem, honored of all, the centre of hosannas, effected our sanctification, but

his departure without the gate to shed his blood on Calvary for us. (Holiness and humility, saintliness and suffering, are always associated.)

6. How much more shall the blood of Christ * * * * purge your conscience from dead works to serve the living God?—Hebrews 9 : 14.

Christ's blood for two reasons avails more in purging human conscience than all the manifold sacrifices ever offered in the Hebrew Church. (1.) He was without spot. (2.) He offered himself through the eternal Spirit. (Purging the conscience from dead works must precede acceptable service to God.)

7. The blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1 : 7.

"All" means not some sin only, but all—not only some kinds, but all—not up to a certain degree, but to the uttermost.

8. These are they which * * * * have washed their robes and made them white in the blood of the Lamb.—Revelation 7 : 14.

The throng around God's throne in heaven will ascribe their purity not to their performances nor to their patience in tribulation, but to the cleansing blood of the Lamb.

9. Unto him that * * * * washed us from our sins in his own blood * * * * be glory.—Revelation 1 : 5, 6.

We cannot wash ourselves from sin; hence the glory belongs not to us. Nobody else can cleanse us but Christ; hence the glory belongs to nobody else. Nothing can cleanse us but his blood; hence the glory belongs alone to his atonement.

10. Behold the Lamb of God which taketh away the sin of the world.—John 1 : 29.

Not only the committed sins, but also the original and easily besetting sin. One look is sufficient to save us from all sin—if it be the look of appropriating faith.

11. The blood of the covenant wherewith he was sanctified.—Hebrews 10 : 29.

Is it possible that any one can count this blood of the covenant an unholy thing? They do it who say they want nothing to do with a bloody gospel. They do it who insist that Christ's life and not his death sanctifies the soul.

12. Having * * * * boldness to enter into the holiest by the blood of Jesus.—Hebrews 10 : 19.

Entrance into the Jewish "holy of holies" was by blood. Entrance into the Christian holy of holies is by blood. Entrance into

the heavenly holy of holies is by blood. Let our liberty to enter inspire our boldness to enter!

13. By one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us.—Hebrews 10: 14, 15.

The saints are perfected by Christ's atonement. It is an abiding perfection—"forever." The Holy Ghost witnesses to them that they are thus sanctified.

14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world.—Galatians 6: 14.

Christ's cross crucifies us to the world, so that we are dead to the world. It needs great spiritual discernment to know just what is meant here by "the world." It is equally damaging to include too much or too little in the meaning of that word.

15. He that sanctifieth.—Hebrews 2: 11.

Christ was "made perfect through sufferings" that he might sanctify us. He took upon him our human nature that he might die for us. The Sanctifier and the sanctified thus become one in human nature, in sufferings, in sanctification.

16. Wilt thou be made whole? * * * * Immediately the man was made whole. * * * * It was Jesus which had made him whole.—John 5: 6, 9, 15.

Turn to this beautiful and affecting narrative. Read it all. Then turn away from angelic or human helpers, from pools with their troubled waters, from everything and everybody to Jesus who will immediately make thee whole.

17. By whom also we have access by faith into this grace wherein we stand.—Romans 5: 2

This word "also" introduces us to an experience subsequent to justification by faith, into which we are introduced by Christ. This grace, added to justification, increases our steadfastness—"wherein we stand."

18. For their sakes I sanctify myself that they also might be sanctified through the truth (truly sanctified. —margin).—John 17: 19.

Christ consecrated himself to his mission, to his sufferings, to his cross that all believers might be entirely consecrated and truly sanctified. Christ could not sanctify himself in the sense of purifying himself—for he was already originally pure—but he devoted himself to the true and entire sanctification of all who so accept him by faith.

19. He shall sit as a Refiner and Purifier of silver; and he shall purify the sons of Levi.—Malachi 3: 3.

The Messenger of the Covenant whom we delight in comes suddenly (v. 1). But who can abide his coming and his purifying (v. 2)? The preachers first of all shall be so purified as to offer a righteous, pleasant, acceptable service to God (vs. 3, 4). Silver is purified when it clearly reflects the image of the Refiner. Our souls are purified when they clearly reflect the image of our Purifier.

20. He is able to save them to the uttermost that come unto God by him.—Hebrews 7: 25.

"Utter" and "Most" are each extreme words. Both are joined to express "so great salvation." He can save from the uttermost sinfulness to the uttermost saintliness. Matthew Poole's comment: "Able to save, to perfection, to the full, to all ends, from sin in its guilt, stain, power."

21. Sanctified in Christ Jesus —1 Corinthians 1: 2.

Real saintliness is wholly derived from Christ, not merely by imputation, but also by impartation. He is "appointed" our "Saviour" thus to sanctify us. Are we really among them that have been thus sanctified in Christ Jesus?

22. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.—Galatians 2: 20.

What a profession is this of the crucified and resurrection life with Christ in this life! Can we conceive of a stronger profession?

23. He shall baptize you with the Holy Ghost and with fire.—Matthew 3: 11.

So John prophesied of Christ. So is the baptism with the Holy Ghost clearly distinguished from baptism with water. It is fiery, sifting, purging. It prepares us for the final judgment (v. 12). Its work is thorough.

24. I send the promise of my Father upon you.—Luke 24: 49.

"This is that"—which was prophesied by Joel—the promise of purity, the promise of power. Has Christ sent it yet upon us all?

25. Ye have purified your souls * * * * through the Spirit.—1 Peter 1: 22.

The Holy Ghost our Sanctifier.

How harmoniously the Three in in One work together to purify our souls! We have already introduced the Father and the Son. We now introduce the Holy Ghost. Soul-purity is spoken of in this verse as a work accomplished now in this life.

26. Stephen, a man * * * * full of the Holy Ghost.—Acts 6: 5.

"Filled with the Spirit" is the equivalent of heart-purity. Here is a case cited. This fulness of the spirit in Stephen was manifested specially in his wisdom (v. 3), his faith and power (v. 8), and his triumph in martyrdom (7: 55–60).

27. Brother Saul, the Lord, even Jesus, * * * * sent me that thou mightest * * * * be filled with the Holy Ghost.—Acts 9: 17.

This was St. Paul's entire sanctification. It was accompanied with amazing illumination, physically and spiritually.

28. Who hath also given unto us his Holy Spirit.—1 Thessalonians 4: 8.

God calls us to holiness (see context). He gives us the Holy Spirit to sanctify us wholly. Contempt for holiness is contempt for God and for the Holy Ghost and His work.

29. The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest.—Hebrews 9: 8.

Here is the Spirit pointing to the Christian "holy of holies." The holiest of all is now made manifest. We have authority, guidance, liberty and boldness to enter. None need fail to enter if guided by the Holy Ghost.

30. Ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1 : 8.

Power to be witnesses. The Holy Ghost witnesses to us. We witness to others. Power to be pure. Power to endure. Power to save others. Power to do all things, Christ strengthening us.

31. God hath from the beginning chosen you to salvation through sanctification of the Spirit.—2 Thessalonians 2 : 13.

He who chooses to be saved otherwise than through the sanctification of the Spirit, deliberately differs from the choice God made from the beginning.

JUNE.

1. Being sanctified by the Holy Ghost.—Romans 15 : 16.

This is a clear affirmation that sanctification is not by human effort, but by the Holy Ghost. The Spirit is able, willing, ready, waiting to sanctify you wholly just now.

2. Elect according to the foreknowledge of God the Father through sanctification of the Spirit.—1 Peter 1 : 2.

Divine foreknowledge and election can only be fulfilled through sanctification of the Spirit; therefore all of us who believe in the

Bible doctrine of foreknowledge, predestination, choice, calling, fore-ordination and election ought to become sanctified by the Spirit as soon as possible.

3. I will put my Spirit within you. * * * * I will save you from all your uncleanness.—Ezekiel 36: 27 and 29.

The indwelling Spirit saves us from *all*—not some—not certain kinds—not to a certain degree—but from all our uncleanness.

4. He shall baptize you with the Holy Ghost and with fire. * * * * He will thoroughly purge his floor.—Matthew 3: 11, 12.

The baptism with the Holy Ghost is fiery, sifting, purging. Christ bestows this baptism. Its work is thorough.

5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.—Titus 3: 5.

Here is a positive statement that salvation is not by works, but by mercy, by the washing of regeneration, by the renewing of the Holy Ghost. Why, then, should we insist that we are to be justified by the law, born again by the will of man, made perfect by the law, sanctified by works or by the flesh or by growth or by anything we can do?

6. We have received * * * * the Spirit which is of God, that we might know the things that are freely given to us of God.—1 Corinthians 2: 12.

Not one thing, but the things; not only pardon, but purity; not only conversion, but entire sanctification; not only the first things, but the deep things of God; even the wisdom that is spoken among the perfect; are revealed to us by the Spirit of God.

7. We all * * * * are changed into the same image from glory to glory even as by the Spirit of the Lord.—2 Corinthians 3: 18.

"The Lord the Spirit," like a photographic lens, imprints the glorious divine image on the human soul. It changes us from glory to glory while we behold the glory of the Lord. We need but look. The Spirit accomplishes the work of transformation.

8. This is that.—Acts 2: 16.

This is the pentecostal outpouring of the Spirit that had been prophesied by Joel. It was the baptism with the Holy Ghost that brought purity and power to the Christian Church.

9. This spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.—John 7: 39.

The pentecostal fulness of the Spirit is like the flow of rivers—deep, and strong, and abiding.

10. When the day of Pentecost was fully come * * * * they were all filled with the Holy Ghost and began to speak * * * * as the Spirit gave them utterance.—Acts 2 : 1 and 4.

The fulness of the Spirit is the commencement of entirely sanctified speech—then, if not before—then as never before, silent people find their speech. Timid people cannot be held down and back, but must witness to the pentecostal baptism. It brings liberty, boldness, unity, self-sacrifice, generosity and power (Acts 4 : 31–37).

11. The disciples were filled with joy and with the Holy Ghost.—Acts 13 : 52.

The two are inseparable—the fulness of the Holy Ghost and the fulness of joy. They come together. They stay together.

12. Ye shall be baptized with the Holy Ghost not many days hence.—Acts 1 : 5.

Are you like the disciples in the ante-pentecostal condition—wholly consecrated—waiting for the promise of the Father to be fulfilled in you? Be encouraged, for it is not far away.

13. Have ye received the Holy Ghost since ye believed?—Acts 19: 2.

Ye received it when ye received the remission of sins by John's baptism. Have ye received it since in the purity of your hearts and in pentecostal power? If not—why not now?

14. Be filled with the Spirit.—Ephesians 5: 18.

Be not intoxicated with wine, but be intoxicated with the Holy Ghost. Nothing dangerous in spiritual intoxication. It does not send fumes to the head, but fervor to the heart.

15. It is written, Be ye holy.—1 Peter 1: 16. Scriptural Holiness.

God's Word is our law. Shall God's Word be our will, our experience, our life?

16. All Scripture is given by inspiration of God * * * * that the man of God may be perfect, throughly furnished unto all good works.—2 Timothy 3: 16, 17.

"Furnished" is translated "perfected" in the margin; so this passage would read thus, "The man of God may be personally perfect—thoroughly perfected unto all good works." This double work of personal and practical perfection is accomplished inspired, profitable, doctrinal, reproving, corrective, instructive Scripture. Bible holiness is the only true holiness.

17. Sanctify them through thy truth: thy Word is truth.—John 17: 17.

Biblical truth is the potent instrument to sanctify us wholly. Scriptural exposition started the holiness-revival; then the holiness-revival increased Scriptural exposition; then the two acted and re-acted upon one another.

18. Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119: 11.

God's Word hidden in the heart is the only security against inward and outward sin.

19. I commend you to God and to the Word of his grace, which is able * * * * to give you an inheritance among all them that are sanctified.—Acts 20: 32.

God and His Word work together to secure us our inheritance among the saints here and hereafter. Every departing preacher can therefore confidently commend the people he has been serving to the divine Scriptures.

20. That he might sanctify and cleanse it * * * * by the Word.—Ephesians 5: 26.

The Word presents Christ and His atonement as all-sufficient to sanctify and cleanse the church. Faith in the Word and in the blood brings sanctification and cleansing to every soul.

21. Every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer.—1 Timothy 4: 4, 5.

The Scriptures prayerfully studied will bring about a sanctified use of God's good creatures.

22. Aquilla and Priscilla * * * * expounded unto him the way of God more perfectly.—Acts 18: 26.

A Sanctified Ministry.

What marvelous tact in teaching this eloquent preacher about Christian Perfection! What marvelous humility to receive instruction so kindly! What a subsequent pentecostal ministry!

23. This also we wish, even your perfection.—2 Corinthians 13: 9.

Can any minister wish anything less for his people than their personal and collective perfection? Every prayer and sermon and exhortation and conversation and every effort should flame with this saintly desire.

24. I was minded to come unto you before, that ye might have a second benefit.—2 Corinthians 1: 15.

The margin says, "A Second Grace." Mr. Wesley and his followers call it "A Second Blessing." Do you enjoy it? We are minded to come to you now that ye might have it.

25. Go unto the people and sanctify them.—Exodus 19: 10.

In times of special emergency the ministry should be ever ready to fulfil their sacred mission of bringing the people into sanctified relations to God—if they have at all been removed therefrom.

26. Take up the ark of the covenant and pass over before the people.—Joshua 3: 6.

As soon as the feet of the priests touched the waves of the overflowing Jordan, the waters parted, and the people followed them "clean over." So the ministers should be ever ready to lead their people into the Canaan of perfect love, and the people should promptly follow them. So will the people know the way (v. 4). So will God do wonders among them (v. 5).

27. That we may present every man perfect in Christ Jesus.—Colossians 1: 28.

Warning, wise teaching, labor, striving according to the inward divine indwelling, is the only way to present every man perfect in Christ.

28. For the perfecting of the saints.—Ephesians 4: 12.

Among the other ministers, observe that evangelists are God-given, not simply to mis-

sionize the heathen and to seek the conversion of sinners, but also to perfect the saints.

29. I am pure from the blood of all men.—Acts 20: 26.

What purity of doctrine, heart, speech, life, example and entire ministry must Paul's have been to enable him to claim this! Can we at all approach it?

30. That they may receive * * * inheritance among them which are sanctified by faith that is in me.—Acts 26: 18.

Sanctification is by faith in Christ. Any one can have an inheritance among the saints. To bring the people into this inheritance every preacher must be not only a minister, but also a witness of what he has seen and known concerning sanctification and the inheritance of the saints.

JULY.

1. Sanctify yourselves; for * * * * the Lord will do wonders among you.—Joshua 3: 5.

What wonders are in store for you, very soon, perhaps to-day, perhaps to-morrow, you can never know till you have sanctified yourselves! When shall it be? Now?

2. Up, sanctify the people! * * * * There is an accursed thing in the midst of thee, O Israel!—Joshua 7: 13.

Nothing but sanctification will cast every accursed thing out of the Church. Ministers will find it to their interest not to experiment in other ways, but to accept God's way of dealing with such accursed things.

3. Having begun in the Spirit, are ye now made perfect by the flesh?—Galatians 3: 3.

Read the sixteenth verse in the second chapter; then read the first five verses of this chapter; and you will see that neither justification nor perfection are by the works of the law, but by the hearing of faith.

4. I shall come in the fulness of the blessing of the gospel of Christ.—Romans 15: 29.

What a wonderful thing it would be, if every preacher could go to his appointment with the same assurance of going in the fulness of blessing! But why not? What a Fourth of July that would be!

5. They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.—Ezekiel 44: 23.

And what other business has a holy ministry than this? For what else does it exist? Are we doing this?

6. Sanctify yourselves.—Joshua 7: 13.

The Human Side of Holiness

We cannot purify ourselves, but we can make an entire consecration of ourselves to God. When we do our part, God does his.

7. What lack I yet? * * * * If thou wilt be perfect, go and sell that thou hast and give to the poor * * * * and follow me.—Matthew 19: 21.

Perfection here is placed in entire consecration for the purpose of imitating Christ.

8. Ye have purified your souls in obeying the truth.—1 Peter 1: 22.

We are to obtain Bible holiness—obey Bible precepts, claim Bible promises, realize Bible experiences and walk in the Bible Way of Holiness.

9. Go after it.—Joshua 3: 3.

This whole chapter is well worth reading. The priests were to carry the Ark of the Covenant, the people were to follow, and all were to go "clean over" into the Canaan of Perfect Love.

10. If a man purge himself from these he shall be a vessel unto honor, sanctified, meet for the Master's use, and prepared unto every good work.—2 Timothy 2: 21.

Honor, sanctity, meetness for God's use in every good work, is only gained by separation from all dishonorable vessels in God's house.

11. I will be their God; for they shall return to me with their whole heart.—Jeremiah 24: 7.

How quickly God turns to those who turn to him with their whole hearts! A whole-souled service is what he wants and what we should render. Are we one with God in this?

12. Wilt thou be made whole?—John 5: 6.

Impotent ourselves—no one who can help us—we need only consent to be made whole by the omnipotent Christ. We may if we will. Wilt thou?

13. Wilt thou not be made clean? When shall it once be?—Jeremiah 13: 27.

"His blood can make the foulest clean." It shall at once be when we are willing. Wilt thou? When? Now?

14. Lord, if thou wilt, thou canst make me clean. * * * * I will; be thou clean.—Matthew 8: 2, 3.

Faith in Christ's willingness and ability to cleanse, brings His prompt answer, "I will: be thou clean."

15. Be of good comfort; thy faith hath made thee whole.—Matthew 9: 22.

One act of faith brought wholeness and comfort to this poor woman. It will to anybody. Believe now and be made whole. Believe now and receive comfort. You cannot make yourself whole, but Christ can. You cannot comfort yourself, but Christ can.

16. Purifying their hearts by faith.—Acts 15 : 9.

This is a clear and positive assertion that Pentecost means purity of heart—receivable by faith — occurring instantaneously — witnessed by the Holy Ghost.

17. All things are possible to him that believeth.—Mark 9 : 23.

Cry out at once, "Lord, I believe! Help Thou mine unbelief!" The Bible speaks as though faith was omnipotent. It draws on all the exhaustless divine resources.

18. What things soever ye desire when ye pray believe that ye receive them and ye shall have them. —Mark 11 : 24.

Of course this includes pardon and purity. Mark these four points: Whatever—pray—believe—have. That is the short cut to answered prayer.

19. Them which are sanctified by faith—that is in me.—Acts 26 : 18.

Then there are some sanctified people. They are sanctified by faith in Christ—not by their own growth or by anything they could do or suffer. Why not become one of them—just now—by faith?

20. That we might receive the promise of the Spirit through faith.—Galatians 3 : 14.

Salvation by promise — by power — by faith. The Holy Ghost comes to fulfil his

work in true believers. We might receive him now if we will.

21. How can ye believe which receive honor one of another and seek not the honor that cometh from God only?—John 5 : 44.

Seeking for and accepting worldly honor renders saving faith in God impossible. It makes us double-minded. Note the last two words, "God only." Is not the honor he bestows enough? Holiness is hindered by regard for worldly honor.

22. Except ye see signs and wonders ye will not believe.—John 4 : 48.

Seeing is not believing. Seeing is knowing. We must believe in order to see—"the signs following." God usually refuses to grant signs to sign-seekers, but often grants them to those who say to him, "Speak the word only."

23. Believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.—1 Peter 1 : 8, 9.

The salvation of our souls, unspeakable joy and fulness of glory are the "end"—not the beginning of our faith. "If I could only feel I am saved and happy and full of glory, I would believe." No—that would be knowledge. Faith comes before feeling.

24. Come out from among them * * * * be ye separate * * * * touch not the unclean thing * * * * cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness.—2 Corinthians 6 : 17 and 7 : 1.

Entire renunciation, complete separation from sin and sinners, and cleansing ourselves from all filthiness of the flesh and spirit, is the only complete preparation for perfecting holiness.

25. I count all things but loss * * * * I have suffered the loss of all things. * * * * Let us therefore as many as be perfect, be thus-minded.—Philippians 3 : 8 and 15.

Entire renunciation is the stepping-stone to Christian perfection. Perfect, we then press onward and upward. Parting—perfect—pressing.

26. Present your bodies a living sacrifice. * * * * Be not conformed to this world.—Romans 12 : 1, 2.

Self-sacrifice and non-conformity are at the very foundation of entire renunciation and entire consecration which brings entire transformation.

27. This one thing I do.—Philippians 3 : 13.

Unity of purpose and plan and performance are shown in the pressing onward from purity to maturity. It is the single eye of Christian perfection—not so perfect but it still presses on—so perfect that it cannot brook settling down into self-complacency.

28. Consecrate yourselves to-day to the Lord, even every man upon his son and upon his brother; that he may bestow a blessing upon you this day.—Exodus 32: 29.

To-day—consecrate yourself and your relatives—and the blessing will not delay. Do your part to-day. God will do his part to-day.

29. Bring ye all the tithes into the storehouse * * * * and prove me now herewith.—Malachi 3: 10.

An open heaven! An overflowing blessing! Prove God! Bring all!

30. Thy will be done in earth as it is in heaven.—Matthew 6: 10.

No one can use the Lord's prayer fully without being wholly submissive to his will! Entire sanctification is shown primarily in the attitude of the will.

31. If any man will do his will, he shall know of the doctrine.—John 7: 17.

Brain may fail to understand doctrine. Logic may not avail. Heart solves spiritual problems. Will to do God's will brings doctrinal information and discovery and knowledge. The willing soul shall know that entire sanctification is true—the nature of the blessing—how to get it—how to keep it—how to get the very best out of it for time and eternity.

AUGUST.

1. If ye offer the blind for sacrifice * * * * the lame and sick, is it not evil?—Malachi 1: 8.

God wants the best out of the flock or—none. It is evil to offer to God any but our very best.

2. They were not of double heart.—1 Chronicles 12: 33.

The best warriors in our holy war are the single-hearted. Loyalty is essential. Treason cannot be tolerated. Divided hearts presage defeat.

3. Who then is willing to consecrate his service this day unto the Lord?—1 Chronicles 29: 5.

This is the only true service of that temple of our bodies whose motto is, Holiness unto the Lord. Are we willing? This day? Self and service?

4. Thou art to pass over Jordan this day to go in.—Deuteronomy 9: 1.

This day! Have you been waiting, hoping, pressing on to Jordan's bank? Is the Holy Land in full view? Believe God's assurance.

5. Sanctify yourselves: for * * * * the Lord will do wonders.—Joshua 3: 5.

The reason some do not see the greatest of God's wonders is because they have not yet sanctified themselves.

6. Go show yourselves unto the priests * * * * . As they went they were cleansed.—Luke 17: 14.

Christ wanted the priests to see some specimens of his cleansing power. He desires us when cleansed not to come out from the church, but to go to the priests for a testimony.

7. Let us go up at once and possess it.—Numbers 13: 30.

Giants are there! Walled cities are there! We are but grasshoppers! But God can help grasshoppers to conquer giants!

8. Having * * * * boldness to enter into the holiest.—Hebrews 10: 19.

Not only access and liberty, but bravery and daring. The way into the holy of holies of the Christian dispensation is thrown open to all.

9. Why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price?—Acts 5: 3.

Refusal to consecrate all to God is a trick of the devil. Holding back part of the price

is itself a deception. It will soon be followed with falsehood to God and man. The final consequences who can tell? Beware!

10. Thy faith hath made thee whole.—Mark 5: 34.

The plague of sin can be eradicated by simple faith. God offers no other remedy.

11. Were there not ten cleansed? but where are the nine?—Luke 17: 17.

Christ had sent them to show themselves to the priests. As they went they were cleansed. But their going and showing did not cleanse them. Their faith cleansed them while they were going in the path of obedience. But only one returned to glorify God.

11. The faith which is by him hath given him this perfect soundness in the presence of you all.—Acts 3: 16.

Here was a specimen of perfect soundness right before them. They could not deny it. How did it come about? Christ's name and the man's faith.

12. Hereby we know that he abideth in us by the Spirit which he hath given us. —1 John 3: 24.

The Witness of the Holy Spirit to Holiness.

It is, then, not true that the witness of the Spirit is given to only one thing—our pardon. He witnesses also to his abiding in us.

13. Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit.—1 John 4: 13.

Here is the same witness—only to a mutual indwelling—God in us and we in God.

14. It is the Spirit that beareth witness, because the Spirit is truth.—1 John 5: 6.

We might be deceived by any other witness—by our own or by that of others—as to our exact spiritual condition—but the Spirit of God is omniscient and therefore truthful.

15. The anointing * * * * abideth in you * * * * teacheth you of all things * * * * and even as it hath taught you, ye shall abide in him.—1 John 2: 27.

Here is an abiding unction and teaching whereby we abide in the Holy Ghost (margin).

16. The Spirit searcheth * * * * the deep things of God * * * * . We have received * * * * the Spirit * * * * that we might know the things that are freely given to us of God.—1 Corinthians 2: 10 and 12.

Here is the teaching and revelation and witness of the Spirit to our reception of the deep things of God—the wisdom that is spoken among the perfect.

17. By one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is witness to us.—Hebrews 10: 14, 15.

The Spirit witnesses to our perfection and sanctification by the one offering of Christ.

18. Before his translation he had this testimony that he pleased God.—Hebrews 11: 5.

What a glorious testimony must this have been which was given to one about to be translated! You and I may have the same witness to such exalted personal piety and perfection.

19. Who hath also sealed us and given the earnest of his Spirit in our hearts.—2 Corinthians 1: 22.

Here is the witness of the Spirit to our "sealing." What security must there be in this solemn transaction and covenant!

20. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.—John 14: 26.

The Comforter, the Holy Ghost, is the head of the Pentecostal dispensation, giving all needful instruction and guidance and witness to those who enter into the resurrection life of Christ.

21. When he, the Spirit of truth, is come, he will guide you into all truth.—John 16: 13.

The Spirit of truth came at the first Christian Pentecost, with his purifying, empowering, witnessing and guiding influences.

22. In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise.—Ephesians 1 : 13.

The sealing is holy. The Spirit is holy. The recipient is holy. The inheritance is holy.

23. God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith.—Acts 15 : 8.

Two things happened at the original Christian Pentecost—(1) Purity of heart by faith. (2) Witnessed by the Holy Ghost. These two things have happened at each succeeding Pentecost—whether collective or individual—and will do so till the end of time.

Characteristics of the saints.

24. Whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.—Acts 18 : 26.

Holy people show their interest in holiness and in the Church and in the ministry by their affectionate private exposition of Christian perfection to such ministers as are eloquent, mighty in the Scriptures, instructed in the way of the Lord, fervent in spirit, speaking and teaching diligently the things of the Lord—yet who know only the baptism of John.

25. I rather glory in my infirmities (weaknesses), that the power of Christ may rest upon me.—2 Corinthians 12: 9.

The saintly idea of "power" is weakness in themselves, with divine power made perfect in their weakness, and taking pleasure in this arrangement of being "powerful weak."

26. Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.—Acts 1: 8.

They witness to Christ's salvation to the uttermost wrought in themselves by the Holy Ghost coming upon them in pentecostal power.

27. I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ.—Romans 15: 29.

Wholly sanctified ministerial or lay workers are sure they enjoy the full gospel blessing, and carry it with them wherever they go. It is not confidence in self, but in a divinely-wrought experience and ministry.

28. God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.—2 Timothy 1: 7.

The bravery, the effectiveness, the love, and the sound mind of heart-purity, is God's gift.

29. My judgment is just, because I seek not mine own will, but the will of the Father.—John 5: 30.

Self-will perverts the judgment. Just judgment can only come from preference above all things for God's will. This the entirely sanctified have.

30. Ye shall rejoice in all that ye put your hand unto * * * wherein the Lord thy God hath blessed thee.—Deuteronomy 12: 7.

No matter how menial, no matter how hard, if God's blessing be in it, the holy soul rejoices in the minutest details of daily toil and reward.

31. Whoso keepeth his word in him verily is the love of God perfected.—1 John 2: 5.

He who enjoys perfect love is a thorough Bible Christian—walking even as Christ walked (v. 6).

SEPTEMBER.

1. The words of the pure are pleasant words.—Proverbs 15: 26.

Purity does not require unpleasant speech—no matter how truthful and faithful the words may be.

2. Peter * * * * lifted up his voice.—Acts 2: 14.

Under the baptism of the Holy Ghost, from the lips that had cowardly denied his

Master, now poured forth that brave and masterly and Scriptural pentecostal sermon that swept in 3000 souls.

3. They saw the boldness of Peter and John.—Acts 4: 13.

The pentecostal baptism of purity and power brings holy boldness.

4. We ought to obey God rather than man.—Acts 5: 29.

Obedience to God is supreme and overriding in all holy hearts.

5. Rejoicing that they were counted worthy to suffer shame for his name.—Acts 5: 41.

Not whining—not complaining—not scolding—not threatening—but rejoicing—this is the spirit of those who are baptized with the Holy Ghost when beaten (v. 40).

6. I am ready not to be bound only, but also to die.—Acts 21: 13.

Broken hearts, being bound, nor death itself, can deter holy souls from facing danger.

7. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Galatians 5: 22, 23.

Not only love, but long-suffering—not only joy, but gentleness—not only peace, but the death of pride—not only goodness, but fidelity and temperance—this whole crop of rich and ripe fruit grows out of the fulness of the Spirit.

8. They had all things common.—Acts 4: 32.

The place was shaken. They were filled with the Holy Ghost. They were of one heart and soul. They claimed nothing as their own. They sold out. They distributed their possessions till none lacked, but had all they needed.

9. They, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people.—Acts 2: 46, 47.

No wonder such gladness and simplicity brought daily accessions of saved souls into the Church. It always works that way under the fulness of the Holy Ghost.

10. Be filled with the Spirit.—Ephesians 5: 18.

Intoxication with the Holy Ghost—not a fulness of intoxicating spirit, but of the Holy Spirit. Thence comes holy conversation. Thence comes heart and lip and life melody unto the Lord (v. 19). Thence comes ceaseless gratitude to God for all things (v. 20).

11. He that walketh in a perfect way, he shall serve me.—Psalm 101: 6.

Wise Christian rulers and employers will prefer perfect walkers. None need be anxious to serve rulers and employers who prefer walkers in crooked ways.

12. These are they which follow the Lamb whithersoever he goeth * * * * and in their mouth was found no guile; for they are without fault before the throne of God.—Revelation 14: 4, 5.

Imitation of Christ, association with Christ and trust in his atonement bring guilelessness here and faultlessness in heaven.

13. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.—Galatians 2: 20.

Crucified with Christ—raised into newness of spiritual life—Christ indwelling—all by faith.

14. Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? * * * * The temple of God is holy.—1 Corinthians 3: 16, 17.

That the Holy Ghost dwells in us as his holy temples is a matter of personal consciousness. Shall we do anything to defile those temples?

15. They were all filled with the Holy Ghost and began to speak * * * * as the Spirit gave them utterance.—Acts 2: 4.

Spirit-filled immediately brings Spirit-speech. The Spirit casts out "the dumb devil." Testimony is one of the very first results of every pentecost.

16. When thine eye is single thy whole body also is full of light.—Luke 11: 34.

One of the very best characteristics of entire sanctification is "the single eye"—single to the glory of God. It lights up the soul, the body, the life—full of light—having no part dark.

17. The Comforter which is the Holy Ghost * * * * shall bring all things to your remembrance.—John 14: 26.

The influence of the Holy Ghost in teaching and comforting his saints through precious memories is a subject well worth studying up, and an experience well worth always having as our own.

18. Where the Spirit of the Lord is there is liberty. * * * * We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Corinthians 3: 17, 18.

This singular spiritual liberty is the privilege of those who, while beholding God's glory, are changed into his image from glory to glory. Beholding—changed—free—glorious.

19. He that is spiritual judgeth (discerneth) all things, yet he himself is judged (discerned) of no man. 1 Corinthians 2: 15 and margin.

Spiritual discernment of doctrine, of duty, of privilege, of experience, of men and

things, is a wonderful gift of God. It is the foundation of excellent judgment. He who has it not can neither discern nor judge those who have. This will explain many mistakes made by unspiritual people concerning those who are deeply spiritual.

20. The spirit of wisdom and revelation.—Ephesians 1 : 17.

For the marvelous effects of this endowment we ask you to read carefully and prayerfully the context from the fifteenth to the twenty-third verses. One effect of it is a singular enlightenment of the understanding. Out of this comes knowledge, wisdom, revelation on four points: (1) the Triune Godhead (v. 17); (2) the holy calling (v. 18); (3) the glorious riches of the saintly inheritance (v. 18), and (4) the exceeding greatness of divine power toward us (v. 19). We know that the very same power that raised Christ from the dead, set him at God's right hand, and put all things under His feet, raises us also from spiritual death, places us in divine security, and gives us perpetual victory (vs. 20 and 22).

21. The anointing which ye have received of him abideth in you.—1 John 2 : 27.

This abiding anointing so saves us from merely human teaching into truthful divine

teaching on all spiritual matters that it causes us to abide in God.

22. That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.—Colossians 1 : 9.

The results of this filling—as shown in the context—are: (1) a walk worthy of God; (2) pleasing him in all things (not pleasing all people); (3) fruitfulness in every good work; (4) increasing in the knowledge of God, and (5) patient, long-suffering, joyful endurance.

23. We speak wisdom among them that are perfect.—1 Corinthians 2 : 6.

It is a privilege to sit at the feet of the perfect to listen and learn; it is a greater privilege to be qualified to take part in the talk; it is the greatest privilege to teach and preach among the perfect. It is not always human learning, but rather divine wisdom that inspires our speech.

24. That we may present every man perfect in Christ Jesus.—Colossians 1 : 28.

Preaching, warning, teaching, laboring according to the mighty inward divine working, to present every man perfect. What a ministry is this! Do you put on the pressure toward the personal perfection of God's people? Every truly saintly minister does.

25. Above all these things put on charity.—Colossians 3 : 14.

The context tells what "these things" are. They are a bundle of the very sweetest graces of a kindly nature. Around the bundle draw the cord of love to bind them all together.

26. Herein is our love made perfect * * * * as he is, so are we in this world.—1 John 4 : 17.

Perfect love is Christlikeness. Such an experience and life can be ours "in this world."

27. First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James 3 : 17.

What a rich fruitage grows from heavenly wisdom! What a world—what a church—would be ours that were filled with such wisdom. It can be had for the asking (James 1 : 5).

28. Trust in the Lord with all thine heart.—Proverbs 3 : 5.

Such whole-souled trust in God that he will direct our paths relieves us of the necessity of leaning on our own understanding and brings us to acknowledge him in all our ways. Perfect trust, perfect love, perfect peace, perfect providence, perfect protection and perfect guidance are inseparable.

29. Here am I: send me.—Isaiah 6: 8.

That is the prompt and cheerful and brave way in which lips that have been purged from all iniquity by the live coal off the divine altar respond to God's call for service.

30. He shall be a vessel unto honor, sanctified, meet for the Master's use and prepared unto every good work.—2 Timothy 2: 21.

These are the effects of a purifying separation from all unclean vessels—honor, purity, fitness and perpetual preparation for divine service and work.

OCTOBER.

1. That the man of God may be perfect, thoroughly perfected unto all good works.—2 Timothy 3: 17.

Personal perfection—scriptural perfection—is the only condition of spirit and soul and body that can thoroughly furnish or perfect anybody unto all good works. Perfect—perfected. Perfect in experience—perfect in work.

2. God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work.—2 Corinthians 9: 8.

Abounding work resulting from abounding grace. Always—all-sufficiency—in all things—to every good work. Could anybody ask for a more abounding promise?

3. I am ready, not to be bound only, but also to die * * * * for the name of the Lord Jesus.—Acts 21 : 13.

Martyrlike courage is a characteristic of the Pentecostal fulness of the Spirit.

4. Our conversation is in heaven.—Philippians 3 : 20.

Heavenly living! Heavenly speech! Heavenly-mindedness! Heaven begun below! A heaven to go to heaven in!

5. We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it.—Numbers 13 : 27.

Milk! Honey! Fruits! A charming description of the Land of Perfect Love! Richness! Sweetness! Ripeness!

6. As for the pure, his work is right.—Proverbs 21 : 8.

Right works spring from pure hearts and pure motives.

7. I in them and thou in me, that they may be made perfect in one.—John 17 : 23.

The same unity between perfect men and women that exists between the Father and the Son. This divine union is the perfection of our sanctified human nature. The indwelling Father and Son makes possible the perfect union of God's children and Christ's brothers and sisters.

8. Blessed are the undefiled in the way.—Psalm 119: 1.

Who can describe the blessedness of an undefiled heart and life? And he who is blessed with a pure conscience, a pure motive, a pure purpose, a pure soul and a pure walk is an indescribable blessing to others.

9. Seeing ye have purified your souls * * * * unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Peter 1: 22.

Purity of heart produces unfeigned and fervent love of the brethren. There is no cord that binds hearts together as closely, as unfeignedly, as fervently, as perfect love. Yet, although this is the effect of entire sanctification, we must "see" to it that our perfect love has its full proof. Every grace of the Spirit needs careful cultivation.

10. They shall return unto me with their whole heart.—Jeremiah 24: 7.

Whole-heartedness may be lost. It may also be regained. Knowledge and loyalty (see the rest of this verse) is God's gift, to be accepted by us, to prompt us to return to whole-souled service.

11. If any man offend not in word, the same is a perfect man.—James 3 : 2.

Nothing more conclusively demonstrates any man's perfection than inoffensiveness in words. "Out of the abundance of a good heart the mouth speaketh." Preaching and profession of perfect love may be neutralized by offensive language. Blessing and cursing cannot consistently proceed out of the same mouth. "The words of the pure are pleasant words" (Proverbs 15 : 26).

12. Strong meat belongeth unto them that are of full age.—Hebrews 5 : 14.

Whether we drink milk or eat strong meat is a sign of whether we are religious babies or men. He that can digest strong meat has reached full age. What kind of a spiritual diet do you prefer? Do you delight in the very strongest spiritual and Scriptural diet?

13. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—Matthew 5 : 6.

There is a blessedness even in the hungering and thirsting, but how much more in the being filled! No man regrets a good appetite when he is sitting down at a well-filled table.

14. That he might sanctify and cleanse it * * * * present to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—Ephesians 5 : 26, 27.

All spots, wrinkles, blemishes and every such thing removed. Sanctified, cleansed, holy, glorious. These are characteristics of the true church—individually and collectively.

15. With the pure thou wilt show thyself pure.—Psalm 18 : 26.

God suits His administration (see context) exactly to our disposition, experience and conduct—even to the two opposite extremes of mercy and frowardness. Human purity secures divine purity in return.

16. Mark the perfect man * * * * for the end of that man is peace.—Psalm 37 : 37.

How can we mark a perfect man if there is none to mark? The most solemn hour is death. The perfection and peace that will bear marking then, must be real, substantial, eternal.

17. Blessed are the pure in heart; for they shall see God.—Matthew 5 : 8.

Here by faith—hereafter by sight. "We endure as seeing him who is invisible." Pure faith lends its realizing light to the present vision of God. The pure see God in everything and everything in God.

18. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went.—Numbers 14 : 24.

The same brave and loyal spirit will cause God to bring anybody into the Holy Land.

19. The righteousness of the perfect shall direct his way.—Proverbs 11 : 5.

His will is righteous, his motives are righteous, his plans are righteous, his heart is righteous, his way is righteous. He says at his home and everywhere, "I will walk * * * * with a perfect heart. I will behave myself wisely in a perfect way" (Psalm 101 : 2).

20. A glorious Church not having * * * * wrinkle. —Ephesians 5 : 27.

When a garment is washed, then the wrinkles are ironed out. When our souls are washed, then the wrinkling and curling up in our dispositions are ironed out—so that we are spotless and smooth.

21. Be not conformed to this world, but be ye transformed * * * * that ye may prove what is that * * * * perfect will of God.—Romans 12 : 2.

Some illustrious manifestations of our transformation into harmony with God's perfect will are, "love without dissimula-

tion" (v. 9); "in honor preferring one another" (v. 10); "in love fulfilling the law by working no ill to its neighbor" (13: 10); "in making no provisions for the flesh to fulfil the lusts thereof" (13: 14).

22. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.—John 14: 12.

Exactly what works and how much greater must be determined by a Scriptural and venturesome faith.

23. He shall give you another Comforter.—John 14: 16.

This Comforter is abiding (v. 16), can only be received by believers (v. 17), teaches us all things and quickens our memories on all Christlike essentials (v. 26), testifies of Christ (15: 26), and guides us into all truth (16: 13) His mission to unbelievers is one of reproof (16: 8–11).

24. In that day ye shall ask me nothing * * * * ye shall receive that your joy may be full.—John 16: 23, 24.

This is a Pentecostal promise. We are living in the dispensation of the fulness of the Spirit when God will deny us no Scriptural blessing, but will grant us fulness of joy. What an encouragement to ask and to receive to the full!

25. Pure religion and undefiled * * * * is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1 : 27.

Spotlessness and sympathy. Not a mere sentiment of sympathy, but active in good works.

26. Whoso looketh into the perfect law of liberty and continueth therein * * * * this man shall be blessed in his deed.—James 1 : 25.

Not forgetting, but continually doing what he sees in the perfect law of liberty—his deeds shall be blessed. There is no liberty under anarchy. All real liberty is under law. God's law is the perfect law of liberty. Obedience to it brings the highest freedom and the choicest divine blessings.

27. Every one that is perfect shall be as his Master.—Luke 6 : 40.

"As he is, so are we in this world"—Christlike, pure, perfect.

28. Behold an Israelite indeed in whom there is no guile.—John 1 : 47.

Guiltless is a wonderful thing. Guileless is far more wonderful. Only the difference of one letter—but how much that difference means! What a musical word is guileless! For what a charming experience and life it stands! Guiltless means pardoned—guileless means purified.

29. In that day, ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.—John 16 : 23.

Oh, the marvelous possibilities of Pentecostal prayer! Baptized with the Holy Ghost—filled with the Spirit—what correct and successful petitions will be offered by holy souls and—granted!

30. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.—John 17 : 15.

This is to be done by sanctifying them through his word, which is truth (v. 17). Christ sanctified himself that we might be sanctified (v. 19). Sanctified souls stay in this world to show how saints can be preserved in such a world.

31. The Lord added daily to the Church such as should be saved.—Acts 2 : 47.

The Pentecostal baptism reaches the masses, brings them to Christ, identifies them with his church, and is the only secret of complete religious and ecclesiastical success.

NOVEMBER.

1. Filled with the Holy Ghost.—Acts 4: 8.

This was Peter's third sermon delivered when he was filled with the Holy Ghost. Under that influence all his sermons were marvels of Scriptural experience, of fearless fidelity, of the keenest truth, of the most convicting and converting and sanctifying power. His sermons should be studied as models of Pentecostal preaching.

2. They chose Stephen, a man full of faith and of the Holy Ghost.—Acts 6: 5.

That is the way the primitive Pentecostal Christian church constituted its "official board" and appointed its "stewards." They took men full of faith and of the Holy Ghost. There would be more power and greater wonders and miracles done nowadays if the same sort of men were elected to official position (v. 8).

3. All * * * * saw his face as it had been an angel.—Acts 6: 15.

This was the seraphic Stephen—full of faith, of power, and of the Holy Ghost. Dr. Keen often spoke of "that strange light" that comes upon the face of saintly souls.

4. They stoned Stephen * * * *. Lord Jesus, receive my spirit * * * *. Lord, lay not this sin to their charge.—Acts 7 : 59, 60.

In his martyrdom he couples with prayer for his own spirit, a Christ-like forgiveness of injuries that prayed for his foes. Pentecost is the source of the Stephanic spirit.

5. What God hath cleansed, that call not thou common.—Acts 10 : 15.

Peter was about equally filled with purity and prejudice. Some of us—even holiness people—are liable to fall into the same snare of misjudging those whom God has cleansed. Under such charges as "fanaticism," etc., we may deny the real work of God in a human soul. Purity reaches its highest power when it cleanses our hearts from unfounded prejudices as well as unfounded partialities. Purity ought to recognize purity in others.

6. Yet show I unto you a more excellent way.—1 Corinthians 12 : 31.

This is St. Paul's introduction to the Thirteenth Chapter of First Corinthians. After having discussed spiritual gifts he leads us on to the excellence of perfect love. Gifts are safe with perfect love, but dangerous to ourselves and others without it. He subordinates all kinds of gifts—even gifts of healing—to the grace of perfect love.

7. God having provided some better thing for us, that they without us should not be made perfect.—Hebrews 11 : 40.

This links the perfection of the Old Testament with that of the new. One is a complement to the other. The old was sublimely brave in perfect faith : what should the new be?

8. Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.—Acts 1 : 8.

Testimony to Holiness.

The gift of witnessing to Christ under the Holy Ghost reaches its highest power in testifying that Christ is able to save to the uttermost.

9. When the day of Pentecost was fully come.—Acts 2: 1.

Then came the fiery tongues, the fulness of the Holy Ghost, the beginning to speak * * * * the wonderful works of God * * * * as the Spirit gave them utterance (vs. 3, 4 and 11). Here is the secret of sanctified eloquence. Here is the source of successful preaching. Here is where witnessing is added to ministering as a superadded accomplishment.

10. I will come to visions and revelations of the Lord.—2 Corinthians 12: 1.

Then follows Paul's sublime testimony to his third-heaven experience ; to his buffeting,

lest he should be exalted by it above measure; to the divine strength made perfect—not in his strength, but—in his weakness; and to his power to glory and take pleasure in weaknesses, reproaches, necessities, persecutions, distresses, that the power of Christ might rest upon him. How easy it is to witness to our high and holy and heavenly experiences!

11. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you.—1 Thessalonians 2 : 10.

God testified to his inward holiness, justice and blamelessness—for he alone could. His fellow-believers were witnesses of his outward holy behavior. Happy we if God and man unite in testifying to our personal purity and perfection.

12. Sanctify the Lord God in your hearts and be ready always to give an answer to every man.—1 Peter 3: 15.

A heart in which the Lord God is sanctified finds always a ready answer for all who call for a reason of its hope. It does it in meekness and (modest) fear, but with a good conscience.

13. For the testimony of Jesus Christ.—Revelation 1 : 9.

St. John the divine was a brother, a companion in tribulation and in the kingdom and patience of Jesus, yet banished to a lonely isle for the Word of God and for the testimony of Jesus Christ. When our testimony costs us as much as his did him, with all his pre-eminence among the apostles, we might then think we had a right to complain, but would find the disposition to murmur completely gone.

14. Them that were slain * * * * for the testimony which they held.—Revelation 6: 9.

Ah, here is a pitch of trial for testimony even above that of St. John! Martyred for their testimony! Testifying to the very death! Look on these brave souls, O ye who are too cowardly to witness for Christ under the slightest contradiction or opposition or test.

15. Let us hold fast the profession of our faith without wavering.—Hebrews 10: 23.

They have seven good reasons for doing so: (1) liberty and boldness to enter the Christian Holy of Holies; (2) a new, living, consecrated way to enter therein; (3) Christ as a High Priest; (4) true hearts; (5) full assurance of faith; (6) inward and outward purity of body and conscience; (7) the faithfulness of him that has promised (vs. 19–23).

16. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.—Philemon 6.

Not only our creed, but our personal trust in that creed, is communicated by our acknowledgment of what God has done for us and in us and by us, and by securing the same acknowledgment from others. Nothing conveys trust—communicates faith—like testimony. It is the most experimental, practical, powerful preaching.

17. They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.—Revelation 12: 11.

Three things contribute to downing the devil—the atoning blood—our testimony—the bravery of martyrdom.

18. Which becometh women professing godliness with good works.—1 Timothy 2: 10.

Men are to pray with uplifted holy hands. Women are not to adorn themselves with braided hair, or gold, or pearls, or costly array, but with modest apparel, shamefacedness, sobriety and good works. Such adorning will substantiate the very highest professions of godliness (vs. 8–10).

19. I profess this day unto the Lord thy God that I am come into the country which the Lord sware unto our fathers for to give us.—Deuteronomy 26: 3.

This was the old Jewish profession of having entered into Canaan. It was made in the presence of the priests. It was accompanied with dedicating to God the first-fruits of the land. Read the whole chapter.

20. 'I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight.—2 Kings 20: 3.

Poor afflicted Hezekiah! But how graciously and promptly God acknowledged the truth of his profession of purity of heart and life by answering his prayer and prolonging his life (vs. 1–6)!

21. Then they that feared the Lord spake often one to another.—Malachi 3: 16.

What else would they talk about but their personal religious experience, their fear of the Lord, their thinking upon his name? The Lord heard what they said. He kept a book of remembrance. He counted them as his jewels. He spared them as a man spareth his own son. He discerned between them and those that were wicked and served him not. We talk together about lots of things. How much talk about piety and perfection, and God is in it all?

22. I am crucified with Christ: nevertheless I live: yet not I but Christ liveth in me.—Galatians 2: 20.

Is not this the very loudest kind of a profession of spiritual crucifixion and resurrection—obtained by faith—maintained by faith—through Christ's love and atonement?

Danger of Losing Holiness.

23. Behold thou art made whole: sin no more, lest a worse thing come unto thee. —John 5: 14.

Sin entered into Adam, who was originally and perfectly pure. How much more readily may it enter into our poor, fallen, fallible human nature! Beware of the very beginnings of sin, or thy holiness will be gone!

24. Who * * * * hath counted the blood of the covenant wherewith he was sanctified an unholy thing. —Hebrews 10: 29.

Once sanctified—now counting the sanctifying blood an unholy thing! What a fearful fate awaits such an apostate! Yet how many who once professed and possessed entire sanctification now ridicule it!

25. Let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10: 12.

This verse ought never to be separated from the one that follows. In the thirteenth verse God's fidelity is pledged that he will

not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape that we may be able to bear it. Nevertheless, while we need not fall —yet we may. So that we should take heed against falling.

26. Keep thyself pure.—1 Timothy 5: 22.

While others are all about us, we need care that we partake not in their sins. We must use spiritual self-preservation.

27. Thou * * * * which art exalted to heaven, shall be thrust down to hell.—Luke 10: 15.

How great, how terrible such a fall from heaven to hell; from privilege to perdition; from the highest point of purity and perfection to the lowest depths of penalty!

28. There shall not a hair of your head perish. In your patience possess ye your souls.—Luke 21: 18, 19.

How complete the divine protection that extends to every hair in every saint's head! How completely then ought they in their patience to possess their souls!

29. I shall do unto you as I thought to do unto them.—Numbers 33: 56.

Once in the Canaan of Perfect Love a holy war of extermination must be maintained against all opposing forces or God will drive us out as he intended to drive them out before us (v. 55).

Preservation in Holiness.

30. Who shall also confirm you to the end that ye may be blameless.—1 Corinthians 1 : 8.

Life-long confirmation in blamelessness by divine power! What better or greater or longer assurance can be desired?

DECEMBER.

1. Sanctified by God the Father and preserved in Christ Jesus.—Jude 1.

Preserved in sanctification by our appointed Saviour!

2. My grace is sufficient for thee; for my strength is made perfect in weakness.—2 Corinthians 12: 9.

Then we can join St. Paul in glorying and taking pleasure in our weaknesses, reproaches, necessities, persecutions, distresses for Christ's sake, if the power of Christ so rests upon us, that when we are weak in ourselves we are strong in him. Sufficient grace! Perfect strength!

3. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20: 32.

Not falling down and back into ruins, but built up by God and his word and his grace! Not losing our piety and purity, perfection and sanctity, but kept therein till we enter upon the saints' everlasting inheritance.

4. Him that is of power to stablish you.—Romans 16: 25.

Not only made holy, but stablished in holiness by the power of Christ.

5. Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.—Ephesians 3: 20.

All we ask—all we think—above all we ask or think—abundantly above all we ask or think—exceeding abundantly above all we ask or think—this is the measure of Christ's ability to do for us by the inworking of his power.

6. According to the working whereby he is able even to subdue all things unto himself.—Philippians 3: 21.

By such working will even the bodies of our humiliation be fashioned like unto the glorious body of Christ's resurrection. So far from there being any necessity for our falling, we shall triumph over death and be raised into this wonderful resemblance to our risen Lord.

7. I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Timothy 1: 12.

No guess-work here, but positive knowledge and complete persuasion of the divine ability

to keep him through life, through death, through the judgment, into heaven! Can we not—ought we not—must we not—have this same knowledge and full persuasion?

8. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—1 Peter 1: 5.

Not only preserved in an uttermost salvation throughout this life, but unto an evermore salvation in the life to come.

9. Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Isaiah 26: 3, 4.

Staying the mind on God produces trust; trust produces perfect and permanent peace; our trust forever is founded on God's everlasting strength.

10. I can do all things through Christ which strengtheneth me.—Philippians 4: 13.

Perpetual rejoicing (v. 4); carefulness for nothing (v. 6); contentment in hunger or abundance (vs. 11, 12); are illustrious exhibitions of ability to do and to suffer all things.

11. He shall be holden up; for God is able to make him stand.—Romans 14: 4.

Whatever judgments may be passed upon the weakest of God's saints, God's ability and promises are pledged to hold him up.

12. God is able to make all grace abound toward you; that ye—always—having all sufficiency—in all things—may abound—to every good work.—2 Corinthians 9: 8.

This is one of the most sweeping and encouraging statements of the divine ability to give abounding grace always in all things, so that we may abound in every good work.

13. In that he himself hath suffered, being tempted, he is able to succor them that are tempted.—Hebrews 2: 18.

Sympathetic succor! Understanding temptation, and the suffering that flows therefrom, he has the ability to help all who are tempted.

14. Him that is able to keep you from falling and to present you faultless before his presence with exceeding joy.—Jude 24.

We cannot preserve ourselves from falling, but the only wise God our Saviour can. He can and will, if we are faithful, present us faultless and exceeding joyful before his presence.

15. He preserveth the souls of his saints.—Psalm 97: 10.

They love the Lord; they hate evil; so he delivers them out of the hand of the wicked. Oh, the absolute security of saintliness!

16. As thy days so shall thy strength be.—Deuteronomy 33: 25.

Strength for the trial of each day. Increasing strength as our days increase.

17. The Lord is my strength and my song, and he is become my salvation.—Exodus 15: 2.

He triumphs gloriously (v. 1)! He is my father's God (v. 2)! He is my strength, salvation and song!

18. In all these things we are more than conquerors through him that loved us.—Romans 8: 37.

"If God be for us, who can be against us" (v. 31)? "We know that all things work together for good to them that love God" (v. 28). Read the whole context from verse 28 to the end of this chapter.

19. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalm 91: 1.

This whole psalm is well worth reading as confirmation of this first verse therein.

20. Who is he that will harm you if ye be followers of that which is good?—1 Peter 3: 13.

An interrogation is the strongest possible mode of assertion. We need not be afraid nor troubled because of their terror. We need only sanctify the Lord God in our hearts and all will be well (vs. 14, 15).

21. Truly God is good * * * * to such as are of a clean heart.—Psalm 73: 1.

This psalm is admirable proof of the assertion in this first verse. However things seem, the event will prove the divine goodness to the pure in heart.

22. He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.—Isaiah 33: 16.

So God piles up protection around those who speak and walk uprightly. Divine providence cares for saintly souls and bodies.

23. God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it.—1 Corinthians 10: 13.

If we are not to be tempted above that we are able, where does sin come in? God gives us grace to bear all temptations till he opens for us a way to escape. No temptations will reach us but such as are common to man. So that while we may fall if we are heedless of temptation and sin, we need never fall.

24. To the end he may stablish your hearts unblamable in holiness.—1 Thessalonians 3: 13.

Holiness—heart holiness—blameless in heart holiness—stablished in blameless heart holiness—through life—till Christ's coming with all his saints.

25. Ye may stand perfect and complete in all the will of God.—Colossians 4: 12.

"Complete" should be rendered "fully assured." We may stand perfect in all God's will and have the assurance of our so standing.

26. God will not cast away a perfect man.—Job 8: 20.

Then there are perfect men. Just as sure as they are perfect, just so sure God will never desert them.

Maturity in Holiness.

27. I press toward the mark for the prize of the high calling in Christ Jesus. Let us, therefore, as many as be perfect be thus minded.—Philippians 3: 14, 15.

Perfect, yet pressing onward and upward and heavenward! Perfect, yet reaching unto those things which are before! Perfect, yet not perfect in the sense of having attained all that I may obtain in this life and in the life to come.

28. That ye might be filled with the knowledge of his will * * * * and increasing in the knowledge of God.—Colossians 1: 9, 10.

Filled—yet increasing!

29. Having escaped the corruption that is in the world * * * * add.—2 Peter 1: 4–8.

Clean from corruption, yet growing in virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity.

30. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3: 18.

Without spot and blameless—prepared to meet judgment in peace—yet growing.

31. Looking for and hasting unto the coming of the day of God.—2 Peter 3: 12.

In all holy conversation and godliness, yet pressing toward heavenly perfection.

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